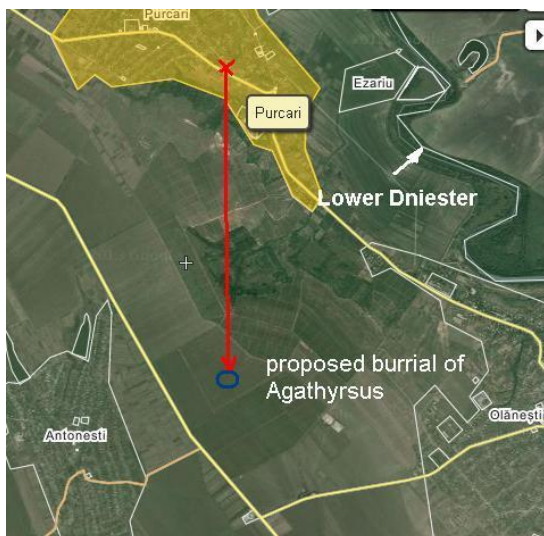


Henry Shephard

Arguments in support of building a Memorial Museum of Dionysus in the Lower Dniester River region.



Map of the Tumulus 1 archaeological site near Purcari, Moldova

Ancient evidence and modern data suggest that the origin of the Dionysus cult, based on fundamental Hermetic concepts, can be traced to the Lower Dniester region. In 1980 a Russian archaeologist, Evgenii Yarovoi, unearthed the possible burial site of an ancient priest-king, Thyrsus, depicted as a bull-horned god, who was regarded by Herodotus as being Agathysrus, forefather of the legendary Agathysri¹

Support for this ancient Dionysus archaeological affiliation can be found in suggestive parallels between the priest-king's name *Thyrsus* and physical anthropological characteristics of the remains of male found in the Usatovo culture burial 21 in tumulus 1 near Purcari, Moldova located in the lower part of river *Tyras* (Dniester). Also indicative is the conformity of this particular burial with signs of ancient proto-Dionysian orgiastic wine cult practices throughout the rest of adjacent Usatovo archaeological culture period territory². This set of similarities allows for proposed historical reconstruction of the prototype location of cultural phenomena known as the wine cult of Dionysus.

Excavation of the early Usatovo Culture period site Tumulus 1/Burial 21 (1/21), near the Moldavian village of Purcari³, revealed an extraordinary discovery: skeletal remains of an

¹ Herod.Hist. 4.7-10

² Патокова Э.Ф. *Усатовское поселение и могильники*, (Киев. Наукова Думка), 1979; Л.И. Авилова *Погребальный обряд земледельческих культур энеолита юго-восточной Европы* (Москва 1984); С.М. Агульников, С.С. Попович. *Обряд демембрации в ямной культуре Пруто-Днестровского междуречья* // Проблемы охраны и изучения памятников археологии степной зоны Восточной Европы, (Луганск 2010); С.С. Попович. *Погребения ямной культуры с обрядом демембрации в кургане 3 у с. Талмаза* // Индоевропейская история в свете новых исследований, (Москва 2010),132-135;

³ Evgenii Yarovoi *Lower Dniester Kurgans of the Aeneolithic-Bronze period.*, (Chisinau, 1990), 14-89 [Е. Яровой, *Курганы эпохи энеолита-бронзы Нижнего Поднепровья* (Кишинев.Штиинца 1990), 14-89];

elderly European Chalcolithic Age male exhibiting a rare combination of two paleopathologies⁴. Expert studies of bone remains⁵ revealed one of the earliest known signs of gigantism⁶. This buried older male was very tall due to an overgrowth disorder but had normally proportioned stature, a rare proportioned⁷ paleo-pathological example of mild over-production of growth hormone during childhood development. Another aspect of this bone remains indicated post-natal trauma as seen from femoral secondary bone (calcium build-up) and as result - muscle tissue deformation around the wound, ultimately causing the individual to limp. It is unique to find this combination of unusual birth pathology with subsequent adulthood trauma presentation itself. In addition this burial contained copper⁸, ceramic sacrificial inventory, and remains of the sacrificed small animal resembling goat (Purcari I/21) as one of indication of practice wine cult. Another Lower Dniester River area Usatovo culture period site - Usatovo I/11, revealed the remains of the earliest wine cult symbolic animal⁹ – the dog¹⁰.

A number of other factors of this Usatovo period archaeological sites laden with Aegean symbolism:

- 1) Underground tranches (Bolshoi Kujalnik, Usatovo I/11-12, Mayaki)¹¹ - prototype resembling Classical Greece religious architecture of symposia and Mycenaean Knossos throne room;
- 2) Prototype of ceremonial altar from Usatovo mounds resembling Minoan Throne-Daises;
- 3) Ceramic ceremonial vessels of Usatovo Culture period sites (Purcari I/21, I/11, I/30; Tudora; Usatovo; Mayaki) decorated in form of webbed patterns resembles decorations of Early Minoan triskeles-seals¹² decoration and Philistine web¹³ decoration;

⁴ Evgenii Yarovoi: *Mystics of Ancient Kurgans*, in the series “Secrets of Ancient Civilizations,” Moscow 2005, p. 91 [Е.В. Яровой. *Мистика древних курганов*. Серия: Тайны древних цивилизаций, (Москва 2005), 91

⁵ Е.В. Яровой. *Мистика древних курганов*. Серия: Тайны древних цивилизаций, (Москва 2005), 91

⁶ Gigantism is a very rare condition, in which the hypersecretion of hGH onset before epiphyseal closure stimulates cartilaginous activity at the growth plate and accelerates linear growth of normal body proportions ultimately resulting in very tall stature

⁷ Modern annual incidence: 3/1,000,000 (Ayuk J, Sheppard MC. *Growth hormone and its disorders*. Postgraduate Medical Journal. (2006)#82:24–30

⁸ Remnants of copper age in early Dionysus cult clearly seen in: Nonnus *Dionysiaca* XIV,244,344 and could be proved in modern time in Селинов В.И., Лагодовская Е.Ф. *Раскопки курганов в с. Усатово под Одессой. Курган I-4, I-5* .– (Архив ОАМ,1940м), с 261; Патокова Э.Ф., *Металеві вироби з Усатова*. (ПОДУ.1959), 89-97

⁹ Pausanías, *Description of Greece* X, 38,1; Athenaeus, *Deipnosophistae* II, 38b:

¹⁰ Патокова Э.Ф. *Усатовское поселение и могильники*, (Киев. Наукова Думка, 1979), 64, рис.25

¹¹ Болтенко М. *Раскопки Усатово Большекуляницкого поля культурных остатков*. Вісник Одеської комісії краєзнавства, ч. 2 — 3. (О. 1925) 4-22; Лагодовська О.Ф. *Усатівська експедиція*, 1948 р. – (АП, 1952), #4, 124-130

¹² Yasur-Landau *The Philistines and Aegean Migration at the End of the Late Bronze Age*. Cambridge: Cambridge University Press (2010)251

¹³ Burn, A.R., *Minoans, Philistines and Greeks B.C. 1400-900*. [1930] (Westport CT: Greenwood Press 1930 (1974))Vol. 2, ; Macalister, R. A. S., *The Philistines: Their History and Civilization* (1913) Reprinted (Chicago: Argonaut 1965); Moscati, S., ed., *The Phoenicians*. New York: Rizzolo (1988)

- 4) Decorations of the Usatovo Culture period (Purcari I/21, I/11, I/30, II/7 II/13; III/1; V/6, V/9; Tudora; Usatovo I and II; Mayaki) ceremonial vessels molded with bulls horns, resembling element in Late Knossos “horns of consecration”¹⁴, Akkadian seals¹⁵ and from an Egyptian tomb-paintings¹⁶
- 5) Anthropomorphous stelae

suggest an early stage, or proto-form, of immortality belief in form of orgiastic wine cult Usatovo culture period sites in Lower Dniester River area (Purcari, Usatovo, Mayaki, Tudora)¹⁷.

This limping 55 to 60-year-old male from Mound 1/21 might explain etymology of the name “Nysos” given to Zeus (*Zeus Nysaios*) and to his son - *Dio-nysos* (“son of the crippled”). “Νῦσος”¹⁸ meant “lame”(Ovid; Hyginus), in conformity with multiple ancient records describing Zeus carrying Dionysus in his thigh and later released the now-fully-grown baby from his thigh¹⁹.

What is more, this gigantesque ancient proto-Thracian king-priest-hero from the most sacred territory in ancient Thrace - the Lower Dniester basin called *Perke* (Gr.Πέρκη), may also be connected to the characteristically Dionysian symbol of the wand, or thyrsus (*thyrs/dyrs/pyrs*) - a word meaning (in proto-Indo-European Substrate Language) also “giant, wizard, sorcerer”. Thus we have a God who carries his unborn child in his thigh [i.e. the femoral bone deformation described above] until birth, a motif for which no antecedents (nor subsequent imitators) exist in Proto-Indo-European religions, and indeed is found only

¹⁴ Access to the ancestors and a share in their life-eternal—promised in “horns,” and in their mountain-form, graven into the Knossos throne—were central concerns for Minoan generations. Marinatos, N. *Minoan Kingship and the Solar Goddess: A Near Eastern Koine*. (Urbana: University of Illinois Press 2010), 194; Marinatos, N. *The Goddess & The Warrior: The Naked Goddess and Mistress of Animals in Early Greek Religion*. (London: Routledge 2000)122; Cadogan, G. *Tubular Stands in Neopalatial Crete*. In D’Agata, A. L. and A. Van de Moortel, eds., *Archaeologies of Cult*, (2009): 201; Hitchcock *Levantine Horned Altars: An Aegean Perspective on the Transformation of Socio-Religious Reproduction*. In P. McNutt and D.M. Gunn eds., “*Imagining*” *Biblical Worlds: Spatial, Social and Historical Constructs*. Essays in Honor of James W. Flanagan. (Sheffield UK: Sheffield Academic Press 2002) 248; Krattenmaker K., *Palace, Peak and Sceptre: The Iconography of Legitimacy*. In Rehak, P., *The Role of the Ruler in the Prehistoric Aegean. Proceedings of a Panel Discussion Presented at the Annual Meeting of the Archaeological Institute of America*, (New Orleans, Louisiana, 28 December 1992), With Additions. *Aegaeum*. Volume 11 (1995) 58

¹⁵ Marinatos, N. *The Goddess & The Warrior: The Naked Goddess and Mistress of Animals in Early Greek Religion*. (London: Routledge 2000)176; Marinatos, N. *Minoan Kingship and the Solar Goddess: A Near Eastern Koine*. (Urbana: University of Illinois Press 2010); Rice, M. *The Power of the Bull*. (London: Routledge 1998)206. In Late times, horns were important aspects of 12 sites from Knossos to Zakros.

¹⁶ Dunn, J., *The Mountains and Horizons of Ancient Egypt* (2007)

¹⁷ Болтенко М.Ф. *Археологічні дослідження Одеського музею*. – (Археологія, 1949, 2), 218-219; Патокова Э.Ф. *Усатовское поселение и могильники*, (Киев. Наукова Думка, 1979), 8; Лагодовська О.Ф. *Пам’ятки усатівського типу*. (А, т.8,1953), с.95-108.; Патокова Э.Ф. *Раскопки усатовского бескурганного могильника в (1964 г)*; Кричевський Е.Ю. *Розкопки на Коломиїщині і проблема трипільських площадок*. – В кн.: Трипільська культура. К.: Вид-во АН УССР, 1940, 555-557

¹⁸ Hyginus *Fabulae* 131, 167, 179; Cicero *De natura deorum* 3, 23, 58; Heinrich Wilhelm Stoll: *Nysos* 1. In: Wilhelm Heinrich Roscher (Hrsg.): *Ausführliches Lexikon der griechischen und römischen Mythologie*. Band 3,1, Leipzig 1902, Sp. 433; 569

¹⁹ Nonnus *Dionysiaca* I Rouse pp. 305-308; Euripides, *Bacchae* 90, 245, 285, 520 ff; Pseudo-Apollodorus, *Bibliotheca* 3. 26 - 29; Apollon. Rhod. IV. 1137; Athenaeus, *Deipnosophistae*, VIII 36, 346c etc.

at this particular archaeological site. The earliest recorded connection of name of the river “Tyas” (Dniester) with “Agathyrsi”, an ancient tribe known to practiced orgiastic cult, connected to the *thyrsus* of Dionysus (“ἀπὸ τῶν θύρσων τοῦ Διόνυσου”) by ancient epic poet *Peisanros* (Lat. *Pisander*) in Suid. s. v. ‘Αγάθυρσοι and Stephanus of Byzantium s. v. ‘Αγάθυρσοι, ‘Απέννιον, ‘Αστακος, Βοανλία, Κυβέλεια, Λυκόζεια, Οἰνωτρία, Νιφάτης.

The second element *-nūsos* in Dionysus name is associated with mount/hill *Nysa* - the birthplace of the god in Greek mythology, but according to Pherecydes of Syros, *nūsa* was an archaic word for "tree"²⁰. In the Greek pantheon, Dionysus (along with Zeus) absorbs the role of *Sabazios*, a Thracian/Phrygian deity. Toponym “Nysa” surprisingly remained in much latter times as one of the names for Lower Dniester²¹, which Byzantine encyclopedia *Suida* located near headland of Thrace²².

Nysa, to whose nymphs the infant Dionysos was sent, is located by Homer²³ in Trace. However, in later times mention is made of *Nysa* in Thessaly, Euboea, Boeotia, Libya, Aethiopia, Arabia, India, and other places. In this uncertainty as to location, Wecklein finds an indication of the origin of the Dionysiac myth, which he explains as follow: “*Nysa, like Aia, the land of the Golden Fleece, was originally thought of as in the heavens, and was afterwards transferred to earth. The rain-cloud, big with tempest, is the mother of Dionysos; the cloud-gathering god of the storms is his father. When, after a flash and heavy peal of thunder, the cloud bursts in a short and, as it were, premature shower, a simple imagination conceived of this as an untimely birth of the rain from the cloud. This naïve representation led to the personification of the cloud as Semele and the rain as Dionysos. Or again, when Zeus is said to carry Dionysos in his thigh till he is ready for birth, this is merely another representation origin of rain. Thus Dionysos, as the offspring of the thunder-storm, brings together the elements of moisture and fire. And in this blending of moisture and warmth lies the peculiar nature of the god as the personification of the power which ripens the fruits and shows itself in the fiery force of wine*”²⁴.

²⁰ Testimonia of Pherecydes in an early 5th-century BC fragment, FGrH 3, 178, in the context of a discussion on the name of Dionysus: “Nūsas (acc. pl.), he [Pherecydes] said, was what they called the trees.”

²¹ The Bavarian State Library. CGM № 952

²² *Suida* s.v. *sarphdoni/a a) kth/ [place]: “A headland of Thrace. Crates [calls it] *the large one*. [1] And [someone else calls it?] *an island near Okeanos, on which the Gorgons [live]*. [2]” make sense when Mircea Eliade located Thracian tribes in vast area from Northern Greece north west up to river Bug (Ukraine) Eliade M, *A History of Religious Ideas*. The University of Chicago Press, (Chicago and London 1982). Vol. 2, 170-179; Homer in *Suida* s.v. Ὠκεανός

²³ Homer *Iliada*, vi.130ff

²⁴ Euripides, *Bacchantes*, Ed.on the basis of Wecklein's edition by Beckwith, Professor in Trinity College. Boston, (GINN & COMPANY) 1885. In: College series of Greek authors edited under supervision of John Williams White and Thomas D. Seymour

Nysos (or Nysus) was an old rustic god or *Seilen* who made his home on the mythical *Mount Nysa*. There he was entrusted with the care of the young god Dionysos, whom he reared with the help of his five daughters, the Nysiades.

There are potential implications in the above historical reconstruction with regard to the widespread diffusion and diversity of the word *thyrsus* in other cultures. We have the Mycenaean wine demi-god *Ti-ri-sE-ro-e/Trisheros*²⁵ and the *pa-to-ri Tu-ri* - The Phrygian Hero Tyris (Sayce); also *Agathyrsus*, a derivative of *Agathodaemon*²⁶ (Agathos Daimon of the wine²⁷) and synonymous²⁸ - *Hermes Trismegistus*²⁹; along with the most ancient of the pre-Grecian gods, *Ogenos/Ogygosto/Ogygia/Oceanus* (a bull-horned Titan god)³⁰ and *Ogygus/Ogyges*³¹ - an epithet of Dionysus. *Eleuthereus*, another epithet of Dionysus (northern Dionysus), may also be regarded as equivalent to the Latin *Liber*, and thus describes Dionysus as the deliverer of man from care and sorrow³². The form *Eleutherius* is certainly used in the sense of the deliverer, and occurs also as the surname of Zeus³³ in addition to other epithets (like *Melanaegis*) shared between Zeus and Dionysus. Historical tradition tells us that science and writing were invented by - *Thoth Hermes* (Hermes Trismegistus) keeping that in mind, we will try to reconstruct how scientific knowledge, in form of astrology, magic, and alchemy, spread worldwide through ancient religious practices, and how the name of its originator was transformed in different cultures.

Set of names listed above is associated with two major territories: north of Black Sea and also the early cultural centers of Aegean world, including those adjacent in Asia Minor. The finding of antimony shining piece of copper ore (ammonite)³⁴ in one of the Usatovo mounds from Asia Minor point to the distant connections of Usatovo Culture and population interpenetration with other regions and perhaps offers visual evidence of Thracian-Luwian linguistic ties. This, along with others evidences, would explain the clear parallels with, and

²⁵ Pylos tablet Tn 316.5 as well as other Linear B tablets, found in Pylos 1204 and Knossos Kn 02

²⁶ Aelius Lampridius. *Scriptores Historiae Augustae* // Элий Лампридий. Антонин Гелиогабал // Властелины Рима. М., Наука, 1992

²⁷ Plut *Symposia*. III 7, 1; VIII 10, 3

²⁸ *Ausführliches Lexikon der griechischen und römischen Mythologie*. Hrsg. von H.W. Roscher. (1916—1924) Leipzig. Band V. Line. 1145; P; *A Concise Dictionary of the Assyrian Language* entry *hēraios/Φεραῖος/Φηραῖος* is a epithet of Hermes by Kallimachos, fr.117, p.384 in Roscher's *Lexicon* (Line 2296) and hero.

²⁹ first found in the minutes of a meeting of the council of the Ibis cult, held in 172 BCE near Memphis in Egypt. Therefore in Greek translation from original it: " *megistou kai megistou theou megalou Hermou*"

³⁰ Lycophron, *Alexandra* 231 -- is a variant of *Okeanos* (omega 43) (*Venetus* LXX 3; *Marcianus* 476); *Ωκεανός*, St.Byz., etc.; *Ωγηνός* - Pherecyd. *Syr.Fr.* 2.D.; *Ωγην*, *ἦνος* (Hesychius); hence *Ωγενίδα* = *Ωκεανίδα*, Id.; and *ώγένιος* (unborn, uncreated), α, ov, = *άρχαῖος* (ancient, of ancient times), *ώ*. *Στυγός ὕδαρ* *Parth.Fr.* 7. cf. *ώγένιον*: *παλαιόν* (Hesychius)//In: Henry George Liddell. Robert Scott. *A Greek-English Lexicon*. revised and augmented throughout by Sir Henry Stuart Jones with the assistance of Roderick McKenzie (Oxford. Clarendon Press. 1940), entry **wgenos*: *Ωγενος*, *ό*, = *Ωκεανός*

³¹ *Ausführliches Lexikon der griechischen und römischen Mythologie*. Hrsg. von H.W. Roscher. Band III, 683-694 (in Ovid)

³² Paus. i. 20. § 2, 38. § 8; Plut *Quaest. Rom.* 101

³³ Plut *Sympos.* vii. in fin.; Pindar *Od.* xii. 1; Strab. ix. p. 412; Tacit *Ann.* xv. 64

³⁴ Калустов Д. Б., *Данные анализа некоторых находок из усатовских раскопок 1921 г.* (1925) // ВООК. — Ч. 2/3), 22-23 in Патокова Э.Ф. *Усатовское поселение и могильники*, (Киев. Наукова Думка, 1979), 3,15

ancient proto-Thracian influence³⁵ upon Mesopotamian and then Greek mythology³⁶. The most obvious parallel is that of Okeanos and his wife Tethys, and the corresponding Sumerian pair Abzu and Tiamat, who also at first look correspond to fresh- and salt-water oceans, respectively³⁷.

However, the detailed examination of the meaning of this biconstituent word “Abzu” where *Ab* - means “water” or “seed” and *Zu* – is “to know” (in the sense of knowledge), or “far, deeply.” Thus, given that Tiamat is the salt water pool, the primordial *Abzu* obviously not a geographical ocean, though it did personifies moisture/water. Still, it is possible, given that designation *Tiamat*, unlike *Abzu*, lacks Sumerian determinative DINGIR, which means “god.” It should be noted that the original cuneiform sign for *Abzu* is often translated as “ocean” -- a modern stereotype of the intended geographical feature. To understand the degree of substitution, let us refer to one of the many parallels between Greek and Mesopotamian traditions, and those of earlier Sumer and Akkadian, in which we find motifs of acquiring divinity by immersion in holy water, followed by dressing in clothing of spiritual power. To understand the degree of substitution, one might refer to the illustrated example of most striking parallels. In the later Akkadian refining of the early Sumerian myth’ ubiquitous motif of acquisition of divinity by immersing in the holy water, and then dressing clothing of spiritual power, expressed in the form of food, there are many parallels in Greek and Mesopotamian traditions.

This motif of the Homeric “Hymn to Apollo” mirrors the hero *Gilgamesh*'s search for immortality. Hero *Gilgamesh* journeys to find his ancestor, *Utnapishtim*, who lives on the mythical island of *Dilmun*, surrounded by the waters of death. In the “Epic of Gilgamesh”, *Utnapishtim* advises *Gilgamesh* to abandon his search for immortality, but tells him about a plant that can restore youth. *Gilgamesh* retrieves the plant “from the bottom of the ocean,” but a serpent then steals it, and *Gilgamesh* returns home to the city of Uruk, his hopes of immortality and renewed youth dashed. The whole exert from the epic found and presently kept in famous British Museum tablet tells two major for our point issues – 1) *Gilgamesh* travels to the north where lived his ancestor ...who is immortal even in the meaning of his

³⁵ Sayce, A. *The Religions of Ancient Egypt and Babylonia*, Part 2, lecture 9, (1901). The Gifford Lectures (1900-1902) (Oxford University, Edinburgh 1903); Laroche E. *Les noms des hittites*. (P., 1966), 70, 76, 177, 327

³⁶ Walter Burkert, ‘*Oriental Myth and Literature in the Iliad*’, in Robin Hägg, ed., *The Greek Renaissance of the Eighth Century BC: Tradition and Innovation*, Proceedings of the Second International Symposium at the Swedish Institute in Athens, 1–5 June, 1981, (P.Aström, Stockholm, 1983), 54; ‘*Homerstudien und Orient*’, in Joachim Latacz, ed., *Zweihundert Jahre Homer-Forschung: Rückblick und Ausblick*, (B.G.Teubner, Stuttgart and Leipzig, 1991), 171; Auffarth, Christoph *Der drohende Untergang ‘Schöpfung’ in Mythos und Ritual im Alten Orient und in Griechenland am Beispiel der Odyssee und des Ezechielbuches* (De Gruyter 1991)131–40; Charles Penglase. *Greek myths and Mesopotamia. Parallels and Influence in the Homeric Hymns and Hesiod*. (Routledge London-New York 1994)

³⁷ A.Kragerud, who considers them to be the upper and lower waters in *Enuma Elish*: ‘*The Concept of Creation in Enuma Elish*’, in C.J. Bleeker, S.G.F.Brandon, and M.Simon, eds, *Ex Orbe Religionum: Studia Geo Widengren*, vol. 1, (E.J.Brill, Leiden, 1971), 41.

name. He needs him to tell Gilgamesh how to find a plant to make his friend come back to living. Utnapishtim would tell him where to find it and told him his story how he himself became immortal; 2) the plant (as proposed – vine plant) is to be found by paradise island – *Dilmun* – located deep in the ocean. That is the point in this work – translated wrong as geographic object – marine object, instead of “watery place” or “country/hill” as it written in record that has the knowledge to become immortal – a place where was practiced Dionysian cult that uses vine to make wine and by drinking it feels as you are immortal, as Dionysus cult is a form of practicing immortality cult and in concordance with the material remains is tried here to bring to attention. In the world view of the ancients they would imagine an earth surrounded by a fresh water river they called “ocean” and at the same time perceived as deity/supernatural being that has knowledge (hold the secrets of everything). The prototype of this mythical river was the actual river in the area, which after a time transformed as mythical river for later generations.

What is especially remarkable for us to understand is the fact that the "lower part" of the mythical river, where the plant of immortality (suppose - grapes) grew, was mistranslated from original Sumerian as “from the bottom of the ocean.” Here one encounters the absurdity of translating the word *Abzu*, a proper noun, as its proper name has not related to hydronym “ocean,” and the word "lower" as "bottom/deep." The plant of immortality would not necessarily have come from the bottom of a mythical fresh water ocean, but might, even at that ancient time, have possibly been brought from the Lower Dniester River. In this period the area was named “Okeanos”, remnants of which could be found in Hesiod and Homer and at the same time perceived as gods with characteristic feature of a tall – gigantic (heroic) race of people. This is presentation of the material evidences of such connection, the direction of the transfer of the world view (since Usatovo Culture is preceded the creation of the Sumer culture and the entire Mesopotamian culture as a whole); evidences of wine cult in this form of immortality belief.

Utnapishtim, on the advice of a water god *Enki* (or Babyl. *Ea*), saved the human race from the flood and received immortality for it, as well as for devotion to the gods, landed his surviving ark in a place that has several meanings. Previously some scholars thought that Utnapishtim’s ark landed at *Nysir* (ni-sir), from the original Sumerian cuneiform transliteration of “*KUR-ú^{KUR} ni-sir*”. Due to the lack of lines on the third panel of the epic, the name of the place where the ship ran aground, could only be inferred from the Epic of Gilgamesh, where it was named *Nisir*. The Sumerian word *KUR* can mean “land/country/hill”, but not “mountain”. In Akkadian, *KUR* with the phonetic complement - *ú* is read as *shadû* which can mean “hill/mountain”. The second *KUR* is a determinative indicating that *nisir* is the name of a “hill/land/country” (or in Akkadian a mountain). But

Reginald Campbell Thompson³⁸ read this determinative as *matu*, (without phonetic complement), an Akkadian word for “country”. The country *Nisir* may have got its name from *nisirtu* which means a locality that is hidden, inaccessible, or secluded. Hence the boat may have grounded on an inaccessible hill. The ambiguity arose because when Akkadians adapted the Sumerian cuneiform script, both forms of the word used the same sign-ideogram (conventionally transcribed as KUR, after the Sumerian pronunciation). In order to alert readers to the Akkadian word’s true meaning (i.e. for ‘hill’), the cuneiform KUR was given the phonetic component *-ú* and pronounced *shadú*. However, without the *-ú* KUR was pronounced *mātu* and understood to mean “country, land”. Obviously the substitution of “ocean” for “the giant mythological river, Abzu”; or “bottom” for “lower”; and the substitution of “the mountain Nisir” (*KUR-ú* ^{KUR} *ni-sir*) for “the country / land / hill Nisir” occurred only in the later Akkadian period, deliberately or accidentally. There is a close phonetic parallel between land Nisir and land of *Nistru de Jos* (Romanian for Lower Dniester).

It was quite important to hide knowledge about the location of grapes and wine – a drink that bestowed immortality. The reason for this will become apparent upon consideration of further cultural ties between the northwestern Black Sea, the Aegean basin, and Asia Minor.

Nameless throne-daises and miniature ceramic cubes from Usatovo Culture sites – objects of orgiastic worship, and symbolic in later times of fertility and immortality – have their Aegean counterparts: Minoan Cretan throne images also portray symbols of a giant deity and a wine cult; these are also found on Bronze Age quartz seals. Another parallel is the proto-Thracian/Hittite moniker “Goddess of the Throne” (*Halmasuit/dHal-ma-š [u-it-ti]*).

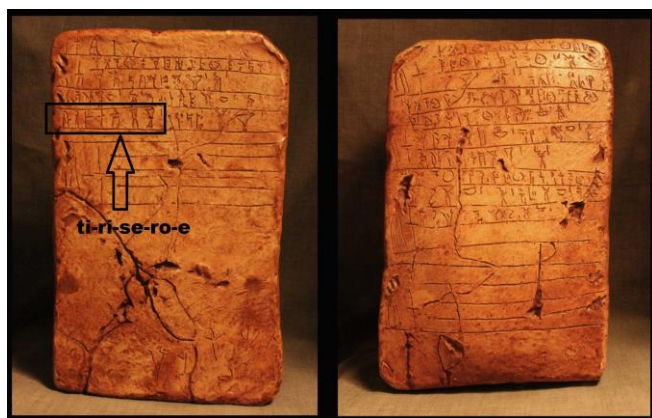
Mesopotamian correspondences should also include the primitive Sumerian geographical opposition “top-bottom” as a geospatial designation of the known world, perhaps using various meanings of the prefix *di-* (as in *Dilmun*), which indicated “wholeness” to the ancient Indo-Europeans, and later on, to the Akkadians, meant “up, higher,” or “bottom, lower,” with reference to a body of land or a large pool of water. These words were rather vague at the time, and their meaning now can be difficult to ascertain. Mesopotamian geographical concepts would be quite primitive then still being at a very early stage of development.

Characteristically, such geo-oppositions are ritually significant, being based on principles of duality. They demonstrate the deep roots of archaic religious beliefs -- prevalent in a variety of unrelated ancient cultural traditions -- in which visual images exerted great power over

³⁸ R. Campbell Thompson, *The Epic of Gilgamesh*, Clarendon Press, 1930, page 63, lines 140–141

the imagination and possessed a universal character. To the ancient Mesopotamians, "top" and "bottom" designated the unity of Heaven and Earth. This unity pragmatically resulted in fertility, symbolized by Great Mother Goddess (*Ama-ušumgal-ana/Ngeshtin-ana/Geshtinanna*, or literally 'Lady of the Vine'). Whatever the meaning may be, extant sources allow us only to reconstruct a simplistic, statistical [static?] picture. In other words, in representations of unity there is no differentiation in meaning between topographical designations (top/bottom) and sacred topography ('heavens' or 'upper world'/'realm of the dead,' lower world'). All this indicates that, due to linkages and cultural exchange between the Vinca and Gumelnitsa cultures in ancient Europe, and the interfluvial area between the Lower Danube and Lower Dniester, both Mesopotamia and proto-Thracian tribes displayed in their burial rites an archaic concept of existence beyond the material plane.

Recently published archaeogenetical data³⁹ refute the Arthur Evans's hypothesis that Minoans originated in North Africa, because Minoans show strongest relationship to Neolithic and Modern European populations. Along with biological affinity, cultural similarities are very likely, as well.



Pylian clay tablet Tn 316 line 5. (*Kadmos. Volume 34, Issue 1, p.53–62*).

It should be mentioned that the Mycenaean word *e-re-u-te-ro-se* (ἐλεῦθερος) suggests not legal freedom, but the privileged exemption from taxes applied to certain lands⁴⁰ belonging to cult servants (*do-e-ro* and *pu-ka-wo/purkawoi*⁴¹, the significance of which will be examined later. Here

we have therefore an indication of certain relation between this Mycenaean surname of Dionysus and the Dionysus later euhemerized in Greco-Roman culture as a historical figure, the god of viticulture, wine, fertility, and freedom. This representation contains a still more interesting feature: closer inspection reveals a possible early connection between the two Mycenaean names: *Eleuthereus/e-re-u-te-ro-se/ἐλεῦθερος*⁴² and *Trisheros ti-ri-s-e-ro-e*⁴³ with the common root form (*T-R-S*) contained in both words.

³⁹ J.Hughey e.t. ,Nature Communications 4, (2013) Article number:1861

⁴⁰ Mele 1976; Killen 1995c;e.t.c.

⁴¹ J. T. Killen *The two provinces of Pylos revisited* .Faventia Supplementa 1. Actas del Simposio Internacional: 55 Años de Micenología (1952-2007) 169-170; PY An 39 v.4; Fn 837; Fn 50

⁴² PY Na 395, Doc.190 (msI); An656, Cn 3, ES; PY Na 248, Doc. 191 (MSI); PY Na 568, Doc.189 (msI) и др.

This is not the only example of how Thyrsus (*Agathyrsus/ Agathodaemon/Tricephalus Hermes*) related to Dionysus. Byzantine encyclopedia *Suda*⁴⁴ and Stephanus of Byzantium⁴⁵ mentions Πείσανδρος (Lat.–Pisander) who first proposed mythological origin of the river name *Tyras* (Dniester) derived from Dionysian "thyrsus" (*θύρσος*). This makes a lot of sense, as all the names of this river (*Don-ister/Tyras/N-ister/Nistru*) could be translated as "great/giant God", just as the original meaning of *Thyrsus* was "giant magician/God/demi-god." The character of the Agathyrsi divinity, worshiped in nature and with spirit, is sufficient to indicate the practice of an orgiastic wine cult.⁴⁶ *Suda*⁴⁷ and some scholars⁴⁸ believe Dionysus to be a syncretism of a local Greek nature deity and a more powerful god from Thrace or Phrygia such as *Sabazios* or *Zalmoxis*⁴⁹.

This study will show that the horned adjunct, or sculptural ornament, commonly found on Mycenaean altar furniture may be a visual representation of *Tiris-eroe*, and be of significance with regards to *Hermes Trismegistus*⁵⁰. We observe that the Latin name Trismegistus derives from poorly understood Mycenaean material, and that the prefix tris- should be translated not as "three," but rather -- as seen on inscriptions on a number of Minoan vases -- as meaning "large/big/giant". In fact, trimorphic or triune conception of



divinity seems to represent a very early element in Greek religion, of which many survivals, such as triple *Hekate* or *Tiris-eroe*, and represent the description of the primordial divinities as being giants. What if in the image of worship of group of trees (crystal lentoid, Idean Cave)⁵¹ does not actually represent just a triple cluster of trees, but rather a deity, a big/great/giant divinity? Or would it be simply a representation of *Tiris-eroe*? A triple group of trees – with their trunks drawn closely together, giving the appearance of a single tree with a tripartite trunk, found on a gold

Mycenaean signet ring – may, with high probability, be regarded as the idea of a Great Giant, or simply as an image of *Tiris-eroe*. The most interesting of these examples is a combination of altar and what, seems at first, indicates triplicity and offers a more literal parallel than any threefold groupings [of trees]. As Arthur Evans expressed: *his actual*

⁴³ AMQ 10; BSe 4.62; EB 67.233; LyB 11.202; StH 15.1003 (SMID 1953-1985, p.107) и др..

⁴⁴ Suid. s. v. 'Αγάθυρσοι

⁴⁵ Steph. Byz. s. v. 'Αγάθυρσοι, 'Απέννιον, 'Ασταχος, Βοανλία, Κυβέλεια, Λυκόζεια, Οἰνωτρία, Νιφάτης –“ ἀπὸ τῶν θύρσων τοῦ Διόνυσου”

⁴⁶ *Scholia graeca in Aristophanem* (Tzetzae), verse 298a, line 11; Valerius Flaccus, *Argonautica* (transl. by J. H. Mozley) VI, 48-68, 135-140; Aristotle, *Probl.* XIX, 28; e.t.c

⁴⁷ *Suda*, under 'Sabazios,' 'sabo'; Sider, David. "Notes on Two Epigrams of Philodemus"//The American Journal of Philology, 103.2 (Summer 1982:208-213) pp209f.

⁴⁸ *Dictionary of Ancient Deities* by Patricia Turner and the late Charles Russell Coulter, 2001, pp.152,520

⁴⁹ A.D. Nock. *Notes on beliefs and myths* (JHS, XLVI, 1926, 47-53); CR 40 (1926), 184–6

⁵⁰ Palmer in Douglas Young, *Is Linear B Deciphered?* //Arion, Vol. 4, No. 3 (Autumn, 1965) 528.

⁵¹ *The Mycenaean tree and pillar cult and its Mediterranean relations: with illustrations from recent Cretan finds* By Sir Arthur Evans, London MacMillan, 1901, p.142

*image in anthropomorphic shape was not needed by the religion of that time. In this reconstruction proposed that the meaning of this name was either lost or purposely hidden during the Aegean Dark Ages, and transformed into the numeric noun “three” in Classical Antiquity. That is why, as it seems, the original name appeared to be Thyrsus (as Father Thyrsus = Agathyrsus/ Agathodaemon), meaning “The Giant Priest” (OE *ðyrs/thyrs* -- a giant, demon, a magician), transformed into Trismegistus, meaning “thrice great”, with such derivatives as Tritopatore (Suda s.v. Tritopatores) and Tricephalus Hermes,⁵² with the same meaning. The relation of Ancient Hermes to Ancient Dionysus is supported by historical records⁵³ and also by depictions in art -- particularly the similarity between images of hermai columns and Dionysian silenoi.*

As pointed in dissertation by Russian prominent Classics scholar expert in cult of Dionysus history V. Ivanov⁵⁴ (1921): *“In fact, the earliest epoch of Dionysus' religion is the epoch of nameless or different languages named "proto-Dionysus". One indication of this preparatory stage of religious historical process that led to the consolidation of local orgiastic cults with a name of particular Hellenic deity, may serve as an empty throne [altar] of a God, latter filled with small idol of Dionysus, reflected in images on the coins of the Thracian Ainos⁵⁵. This notion observed by Reichel⁵⁶ in survey for the connection to primitive Cult of the Throne [Throne Dais /Thron-Cultus] ...cults, named by different languages have experienced double fate. Most often, their initial objects were local demons with the features of the future Dionysus elevated to the level of heroes. Etiological myth usually leads these characters in more or less close relationship with Dionysus himself. In addition, in their characteristic traits preserved specific physical features of God, which they continue to live in the religious memory as theirs heroic counterparts”⁵⁷. This important vision of the subject materialized in the present scientific data. The thorough exploration of etymology of name of the Dniestrian village Purcari, as has been elsewhere suggested⁵⁸, extremely possible to be the birth-place of proto-Dionysus/ Agathyrsus / Agathodaemon / Ti-ri-se-ro-e / Hermes Trismegistus, has conclusively proved the nearest parallel. As we shall see, we may well believe that had the whole been preserved to us the remains of him and his legacy in: 1) Altar - BARA2-MEŠ; parakku⁵⁹– throne-daises in the temples associated with the rituals of Devine Love Lyrics in Babylonian temple of Ningiszida; *pa-rak-ki, ibratu; parakku* - altar , table of sacrifice⁶⁰. 2) in Tocharian: A, B *pärk-* (PT **pärk-*) 'arise, rise, come up'; A *pärkär*, B *pärkare* (PT **pärk(ä)re*) 'long' (Adams 372 f) 3) Indo-European etymology: Proto-IE: **bhergh-*, **bhergh'-* meaning: tall, mountain; in Hittite:*

⁵² Suda s.v. *Tricephalus*

⁵³ *Orphic Hymns*. LVI. To the terrestrial Hermes [Hermes Khthonios]; Herod. V.7; *The Phaedrus* of Plato, Anthologia. I. 1. 91. I. 1. 29; e.t.c.

⁵⁴ Studied in Berlin University under T. Mommsen and called by James H. Billington - 'Viacheslav the Magnificent'.

⁵⁵ Greek . Αἶνος, modern Enez in Turkey.

⁵⁶ Reichel *Über vorhellenische Götterculte* Wien, 1897 p.15

⁵⁷ Вяч. Иванов. *Дионис и прадионисийство*. гл. I, ч. I, Баку (1923), стр. 1-2

⁵⁸ Генри Шепард, *К вопросу об истоках культа Диониса* // Индоевропейская история в свете новых исследований: сборник научных статей, (М.), 2010, 297-310 (ISBN 978-5-7017-1653-5)

⁵⁹ *Babylonian Topographical Texts* By A. R. George, Peeters Press. Louvain, page 99-102 . BM 34878 & BM 38602)

⁶⁰ *Akkadian Dictionary* || Association Assyriophile de France

parku- 'hoch', *parganu-* (I) 'hoch machen', *pargatar* n. (r/n) 'Höhe', *parkija-*, *park-* (I) 'sich erheben' (Friedrich 160-161) Russian meaning: гора; высокий. 4) Germanic etymology: Proto-Germanic: **birga-n*; **burgō*, **birgaxa-* meaning: mountain [tumulus], bank [river bank]; Gothic: **bergañ f.* (n) 'mountainous area'; Old English: *beorg* (*beorh*, *biorg*, *biorh*), -es m. 'hill, mountain; heap, burrow, barrow, heap of stones, place of burial'; Old High German: *berg* (9.Jh.). 4) Nostratic etymology; Eurasiatic: **berg[i]* meaning: high; Proto-Kartvelian: **bRge* tall, sturdy; Dravidian: **per-* (or: SDR **pēr-* 'cliff' (PN) [3730]; or PKK **pṛī-* 'big, tall'. Russian meaning: рослый, крепкий. English meaning: tall, sturdy⁶¹.

The entire meaning of the cult of Dionysus could be simplified to one phenomenon celebrated in this cult - birth of the semi-God (son of God) *ὕπὸ πολλῶι πυρ* out of flame⁶². That is exactly the meaning of word in the core of name Purcari - "pur"/ *πυρ* – *flame/lightning strike* - "The Lightning Child". In fact, Purcari may also with some probability be recognized as the modern survival of Perke (*Πέρκη*) - the sacred name of the ancient Thrace⁶³. It is not possible, however, to be sure whether we have here a rustic survival of the sacred Thracian place or whether here we see certain relation of this place to history of Dionysus. It is equally important that he known to be from Thracian origin⁶⁴, coupled with above mentioned parallels could well indicate that we have actually before us the remains of this divinity. When we recall the fragment from "the last scholar of the ancient world"⁶⁵: *Thiras, of which the Thracians, whose name has changed as little, as Tiraces* – shown to have a special value in relation to this divinity with Thrace. Remarks of Nennius⁶⁶ in *Historia Brittonum* must also be included among supporting arguments and makes this opinion very possible.

The evidences seems to indicate that, creation process of this complex wine cult has many aspects and cannot be just simple seen as originated from one place. But still, modern data shows credible archaeological and epigraphical evidences in favor of Lower Dniester⁶⁷ initial place, where it began to shape its character. This complex process took place in archaic Aegean Sea religious belief system development known as Greek Mythology.

⁶¹ V. M. Illich-Svitych. *Materials for a Comparative Dictionary of the Nostratic Languages (Indo-European, Altaic, Uralic, Dravidian, Kartvelian, Semito-Hamitic)*. Etymology 1965, Nauka, M., 1967, 335; Dolgopolski, Aaron, *Nostratic Dictionary*, 243.

⁶² *Etymologicum Magnum*, 277, 35; Günter Berger. *Etymologicum Genuinum et Etymologicum Symeonis* (β). //Beitrage zur Klassischen Philology. Herausgegeben von Reinhold Merkelbach. Heft 45. 1972. Verlag Anton Hain, beta.269.1, p.146

⁶³ *Εἶπε δὲ ἡ Θράκη χώρα, ἣ ποῖα Πέρκη ὀνομάζετο καὶ Ἀρία* - in Stephani Byzantii *Ethnicorum quae supersunt* 735-736 ; De Simone C. *Etruskischer Literaturbericht: neuveröffentliche Inschriften 1970-1973* // Glotta, 53,1975, 152

⁶⁴ Herodotus, *Histories* 5. 7; Diodorus Siculus, *Library of History*, 4.81.1; Hesychii *Alexandrini Lexicon*, ed. K. Latte; *Codex Venetus Graec.* 851,

⁶⁵ Isidorus Hispalensis, *Etymologiarum libri XX*, Liber IX Caput II. [31] *Thiras, ex quo Thracēs; quorum non satis inmutatum vocabulum est, quasi Tiraces*

⁶⁶ *Historia Brittonum cum additamentis Nennii*, 18 // MGH AA T. XII. *Chronica minora saec. IV. V. VI. VII.* Vol. 3/Ed. T. Mommsen. Berolini, 1891. P. 111—222

⁶⁷ Suida s. v. and *Ἰκεανός*; Diodorus Siculus, *Lib. II. 47; Chronicon Dubnicense* Ed. Florianus, c. 28.

Evgeni Yarovoi in his book “*Mistika drevnih kurganov*” (Mystics of Ancient kurgans)⁶⁸ suggests that osteometric data without regression equations applied to long bone lengths obtained from this individual buried in 1/21 compared with the mean values obtained from different Chalcolithic Age male samples and divided by standard deviation his normally proportioned stature reconstruction resulted in approximate 215 cm (7'05”) by the anatomical method, indicating an overgrowth syndrome associated with a dysfunction of the pituitary gland⁶⁹. No further anthropological measurements⁷⁰ were done since the discovery besides above referenced book relied on the preliminary results from Ukrainian anthropologist Segeda. Also, was not done the interdisciplinary expertise of the remains and burial inventory. Especially probes for wine remains in uncovered ceramics from this burial. The only conclusive additional data in conformity to our reconstruction was the palinological survey⁷¹ performed by State Botanical Garden of the Academy of Science. In contrast to large number of other plants in the surrounding steppe (silva) this burial presented clear evidence of specific set of folk magic and ancient traditional medicine plants species. Among them found pollen and seeds belonging to the magic plants at least two notable species. One plant species - tarragon (*Artemisia dracunculus*), known to be used in magic and funerary rituals in form of ointments, also as one of the ingredients of wine aromatizers and additives, as well as in other alcoholic beverages. It is also this plant common name associated with Dionysus and Zeus – Wormwood normalizes the secretion of the endocrine glands, particularly the sexual—and is also called *Tarkhun*, comparable to the theonyms *Tarkhon* (*Tarkhont*, or, according to Strabo, *Tarkon*), by the Hittites *Taru*, by the Luwian ancestors of the Armenians *Tarkhunt*, and the Hurrian god of storms, *Teshub* (Hurrian. *Tessob*, *Tessub*, compared with Urartian *Taiseba*), worshipped throughout Asia Minor and represented as a cluster of grapes. This detail may explain why the Hittites, who lived after the Usatovo people, and, like the Hurrians in the cities Hattusas and Nesa, worshiped the god of thunder-

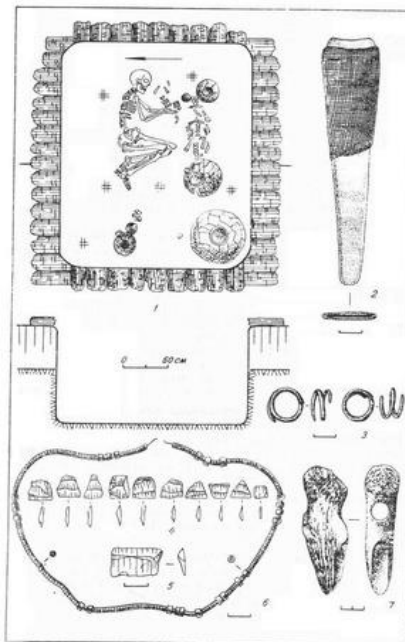


Рис. 27. Курган 1 у с. Пуржары, погребение 21: 1 — план и разрез погребения 21, 2 — бронзовый нож, 3 — два серебряных наконечника копья, 4 — десять кремневых выданных стрел, 5 — кремневая пластина, 6 — ожерелье из бусин, 7 — роговая мотыга

⁶⁸ Е.В. Яровой, *Мистика древних курганов*. Серия: Тайны древних цивилизаций, (Москва 2005) 87-96

⁶⁹ Aufderheide A, Rodríguez-Martín C. 1998. *The Cambridge Encyclopedia of Human Paleopathology*. University Press: Cambridge; Ortner DJ. 2003. *Identification of Pathological Conditions in Human Skeletal Remains*, (2nd edn.), Academic Press: San Diego, CA.

⁷⁰ Standards for Data Collection from Human Skeletal Remains (Buikstra JE, Ubelaker DH. 1994. *Standards for Data Collection from Human Skeletal Remains*. Arkansas Archaeological Survey Research Series No. 44: Fayetteville, AR.). These include forms for dental inventory/metrics, z-score, regression equations applied to long bone lengths, aging, sexing, cranial metrics, measurements of pituitary area, postcranial metrics, inspection of residual vascular channels of long bones, non-metrics, and pathology; Formicola V. 1993. *Stature reconstruction from long bones in ancient population samples: an approach to the problem of its reliability*. American Journal of Physical Anthropology 90: 351–358.

⁷¹ N.N.Kuzminova *Paleoetnobotanichesky and palynological analysis of the materials of the Lower Dniester // E.V. Yarovoi. Mounds of Eneolithic-Bronze Age Lower Dniester. Shtiintsa (Chisinau 1990), 259*

-*Tesub* (*Tishub-Tarka*), called themselves *necitati* (*necili*). Their cult was extremely orgiastic and featured self-castration, frenzy, and ritual prostitution—along with alcoholic beverages in ceremonies; worship of a throne-dais/altar; processions of priests bearing batons and thunderbolts; religious symbols including the double-axe; and celebration of the feast day “Purulli.” It should be recalled that the Mitanni, being the top society in the Hittite-Hurrian tribal union, spoke Hurrian; however, the Mitanni language contains a clear Indo-European substratum. Several theonyms, proper names, and other Mitanni terms exhibit close similarities to Indo-Aryan, suggesting that the Indo-Aryan elite attached itself to the Hurrian population during the Indo-Aryan proliferation. Their kings bore Indo-Iranian names, along with a second, Hurrian, one; and worshiped, among other things, the Indo-Iranian gods *Mitra*, *Varuna*, and *Indra*, the twin horsemen *Ashwini* (*Nasat* “the true”) and *Datra* (“bright gift”). Their dynasty and its supporters maintained Indo-Iranian traditions and borrowed from the Indo-Iranian language, though they spoke only in Hurrian. The “Mitanni Aryan” language contains features already archaic in the Indian Vedic texts, which could mean there was a line of succession from Asia Minor, further across Iran and Afghanistan, towards Hindustan.

Regardless, one must note, along with this, the remarkable religious continuity of the Indo-European Hittites of the Usatovo, from the Lower Dniester and Danube of the northwest Black Sea region. It is also clearly apparent in the form of a giant snake-like monster, *Illuyanka*, which corresponds to the Greek dragon *Ladon* and to the Western Semitic/Ugaritic *Lotan*.

Another notable plant for this reconstruction - *Dipsacus fullonum*, (syn. *Dipsacus sylvestris* Huds L.) a legendary herb recorded even in the first pharmacopeia record “Códex Vindobonénsis” - known to have a “magical fire in the steam”⁷² to be used against evil magic. This important data still waits for further interdisciplinary evaluation.

The most important implication of this reconstruction is the proposal of clear etymological explanation of the word “God” (in Old Engl.- *gub*; in Gothic - *gudis*) which is thought to derive from Proto-Germanic **gudán*, as derivation from a Proto-Indo-European neuter passive perfect participle **ǵʰu-tó-m* and thought to derive from a root **ǵʰey-* “to pour, libate” (Sanskrit *huta*, see *hotr*). It is often connected with Greek “θέω” (*theō*), “run” and “θεωρέω” (*theoreō*) in which also shall see interconnection. Depending on which possibility is preferred, the pre-Christian meaning of the Germanic term may either have been (in the “pouring” case) “libation” or “that which is libated upon, idol” — or, as were derived within what Watkins⁷³ understood to be in the light of Greek *χυτη γαῖα* - “poured earth” meaning “tumulus”⁷⁴. The Germanic form may have referred in the first instance to the spirit⁷⁵

⁷² Flavii Philostrati *Opera*, Vol 2. Philostratus the Lemnian (Philostratus Major). Carl Ludwig Kayser. in aedibus B. G. Teubneri. Lipsiae. 1871. Images by Carl Ludwig Kayser, Ed.

⁷³ Watkins, Calvert, ed., *The American Heritage Dictionary of Indo-European Roots*, 2nd ed., Houghton Mifflin Co., 2000.

⁷⁴ The tumulus known to be rather characteristic sign of monotheistic worship of hero, which in contrast of orgiastic ancient Middle Eastern passionless more bloody cult became more pronounced religious passions and much less bloody, as himself sacrificed then more of a sign of “poured earth”. This could be the precedent of immergence of the literate culture in several forms as tragedy e.t.c.

immanent in a burial mound" — or ritual drink - wine served literally as Tiresias⁷⁶ in Euripides *The Bacchae* - God of Wine is a object of offering . Also explains word and concept of "religion", "sacred", and why and who was the originator of the original religious vocabulary and concepts, and where and when exactly took place the final switch from totemic conception of "spirit" to the conception of "God".

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This article serves as just short digest in English from much larger monograph in Russian and Romanian.

We are open for discussion on the matter and this short digest of data does not pretend to be the last word on the subject. All concerns and critics should be addressed to drhenryshephard@yahoo.com

⁷⁵ Most likely perceived in form of *daemon*

⁷⁶ At Knossos, in a Late Minoan IIIA context (fourteenth century BC), seven Linear B texts mention an entity, unattested elsewhere as yet, called *qe-ra-si-ja* and, once, *qe-ra-si-jo*.

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